

ARTICLES

To be Enquired of in the
Metropolitical Visitation
Of the most Reverend Father,
WILLIAM,

By God's Providence,
Lord Arch-Bishop of *Canterbury*,
Primate of all *England*, and
METROPOLITANE.

In and for the Diocese of
In the Year of our Lord God 1663. and in
the third Year of His Graces Translation.

L O N D O N,
Printed for *Richard Royston*, Book-seller to
His most Sacred Majesty. 1663.

*The Tenour of the Oath to be ministred to the
Church-Wardens and Side-men.*

YOU shall swear that you and every of
you shall duly consider and diligent-
ly inform your selves of these Articles
given you in Charge : And that, all favour,
hatred, hope, fear, or any other corrupt affection,
set aside, you shall present all and every such per-
son and persons, now or lately of your Parish,
which have committed any Offence comprized
in any of these Articles ; wherein you shall deal
according to an upright Conscience, neither pre-
senting, nor sparing to present, any person
contrary to truth. *So help you God, and the Holy
Contents of this Book.*

Concerning Religion, and the Government of the Church established in this Realm.

I.



Nprimis, IS there any in your Parish who do affirm and teach, That the Church of England by Law established under the Kings Majesty, is not a true and Apostolical Church, Teaching and Maintaining the Doctrine of the Apostles? Who is he that doth so affirm and teach?

II.

Item, IS there any in your Parish who doth affirm and teach, That the XXXIX. Articles agreed upon by the Arch-Bishops and Bishops in both Provinces, and the whole Clergy, in the Convocation holden at London Anno 1562. are in any part Superstitious or Erroneous, or such as he may not with a good Conscience subscribe unto? Who is he who so teacheth or affirmeth? And what is his name?

III.

IS there any in your Parish that have denied, or perswaded any other to deny, withstand, or impugn the Kings Majesties Authority

Authozity and Supremacy in Causes Ecclesiastical within this Realm? Who is he? and what is his name?

IV.

IS there any who doth affirm and teach, That the form of Gods Worshipp in the Church of England, established by Law, and contained in the Book of Common Prayer and Administration of Sacraments, is a Corrupt, Superstitious, or Unlawful Worshipp of God; or containeth any thing in it that is repugnant to the Scriptures? Who is he that so teacheth or affirmeth? and what is his name?

V.

IS there any who doth affirm and teach, That the Rites and Ceremonies of the Church of England by Law established are Wicked, Antichristian, or Superstitious; or such as may not be subscribed unto with a good Conscience? Or that the Church hath no power to Decree any such Rites and Ceremonies? Who is he that so teacheth or affirmeth? and what is his name?

VI.

IS there any who doth affirm and teach, That the Government of the Church of England under his Majesty by Arch-Bishops, Bishops, Deans, Arch-Deacons, and the rest that bear office in the same, Or that the formes or manner of making or consecrating of Bishops, Priests and Deacons, established by Law, contains any thing that is Antichristian, or repugnant to the Word of God? Who is he that so teacheth or affirmeth? and what is his name?

Con-

Concerning Churches, and their Possessions, Ornaments, Utenfils, and other Necessaries to the same belonging.

I.

IS your Church or Chappel, with the Chancels thereof, in sufficient Repair? Are the Roofs well covered, the Windows well glazed, the Floors well paved, and the Seats well maintained? And is your Steeple in good Repair, and Bells kept in good Order?

II.

ARE the Ten Commandments, and other chosen Sentences of Scripture, set up in your Church or Chappel, as the Canon both require?

III.

HAVE you in your Church or Chappel a Font of Stone for the Administration of Baptism? And is the same set in the ancient usual place appointed for it?

IV.

HAVE you in your Church or Chappel a convenient Seat for the Minister to read Service in? as also a decent Pulpit set in a convenient place for the Preaching of Gods Word?

V.

HAVE you in the Chancel of your Church or Chappel a decent, convenient Table for the Celebration of the holy Communion? And a Carpet of Silk, or other decent Stuff, laid upon the Table in time of Divine Service? And a fair linen cloth laid upon the same in time of the Communion?
And

And have you a fair Communion-Cup or Chalice of Silver, and a decent Standing-Pot or Flagon of Pewter, or purer Metall, for bringing of Wine for the Communion to the holy Table :

VI.

HAVE you in your Church or Chappel a strong Chest for the Alms of the Poor, with three Locks, and a hole in the upper part thereof : And is the Key of one of those Locks in the custody of your Parson, Vicar, or Curate : And have you another convenient Chest for keeping the Books and Ornaments of the Church :

VII.

HAVE you a fair Bible of the largest Volume allowed by Authority : A Book of Common Prayer, according to the last Act of Parliament for Uniformity of Publick Prayers : The Book of Homilies : A Table of the Degrees prohibited in Marriage, set forth by Authority Anno Domini 1563 : The Book of Canons and Constitutions made in the Synod held at London Anno 1603 : A Parchment Register-Book, to Register the several Christnings, Weddings and Burials which happen within your Parish : And is a Transcript thereof brought yearly into the Registry of your Bishop : Have you a Book to set down the Names of such Strangers as preach in your Parish : And have you a decent Surplice of white Linen for your Minister to wear in time of Divine Service :

VIII.

IS your Church-yard well fenced : And have any Trees been cut down, growing in your Church-yard, or the Fences thereof : And who did the same : What private Doors are made in the Church-yard, whereby Balances are committed : And by whom are those Doors set up :

IX.

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IX.

HAVE you any Lands or Tenements given or belonging to the Reparation of your Church? What is the Quantity and Value thereof? And in whose possession are they?

X.

ARE your Parsonage or Vicarage Houses, and Out-houses belonging to the same, in sufficient repair? And have you a true Pote or Terrier of all Glebes, Lands, Meadows, Orchards, Houses, Stocks, Implements, Tenements, and Portions of Tithes, within your Parish or without, which belong unto your Parsonage or Vicarage? And is the same, or a true Copy thereof, brought into your Bishops Registry?

XI.

HAVE any of the ancient Glebe-lands belonging to your Parish or Vicarage been taken away, or exchanged for other, without the free consent of the Patron, Incumbent, or License from the Ordinary?

Concerning the Clergy and Lecturers, their
Duty and Carriage.

I.

IS your Parson, Vicar, or Curate, a Priest Ordained according to the Laws of the Church of England? Hath he been Legally Instituted and Inducted into his Benefice? And did he within two Months after his Induction read the XXXIX Articles established by Authority Anno 1562. in the time of Divine Service, in your Church; and then publicly declare his Assent thereto?

II.

II.

DID your Parson, Vicar, or Curate, upon some Lords-day before the Feast of St. Bartholomew 1662. or some Lords-day within two Months after his Induction, solemnly reade in your Church or Chappel both Morning and Evening Prayer, as it is appointed in the Book of Common Prayer by Law established: And did he after such reading, publicly before the Congregation declare his unfeigned Assent and Consent to the Use of all things in the said Book contained, as is prescribed in the Act of Parliament lately made for the Uniformity of Publick Prayers: And did he within three Months after the Feast of St Bartholomew 1662. or within three Months after his Induction into your Church or Chappel, publicly upon some Lords-day, in your Parish Church, reade a Certificate under the Hand and Seal of the Arch-Bishop, Bishop, or Ordinary of the Diocese, That he the said Parson, Vicar, or Curate, did, before his admission to be Incumbent, subscribe a Declaration of the Unlawfulness to take up Arms against the King, of his conforming to the Liturgy of this Church, and disavowing the unlawful Oath commonly called The Solemn League and Covenant, according as is prescribed in the aforesaid Act for Uniformity:

III.

HATH your Parson, Vicar, or Curate obtained, or is he suspected to have obtained, his Parsonage or Vicarage by any Simontacal Compact:

IV.

DOTH your Parson, Vicar, or Curate, distinctly and reverently say Divine Service, in such manner and on such days and times as are appointed in the Book of Common Prayer: Doth he at the Celebration of Divine Service, Ministering the Sacraments, Solemnizing Matrimony, Burying the Dead, Churching of Women, or any other Rites and Offices of the Church,

Church, use the whole forms of Prayers prescribed in the said Book, without omission, addition, or alteration: And doth he reade the Commination against Sinners at such times and in such manner as is appointed in the said Book of Common Prayer?

V.

IS your Parson or Vicar resident upon his Benefice? Or if his Residence be legally dispensed with, is his place supplied by a Curate that is a licensed Preacher? And if he be resident, and keep a Curate, doth he notwithstanding himself, at least once a Month, openly reade Common Prayer in your Church or Chappel, and (if there be occasion) administer each Sacrament, in such order, manner, and form, as is prescribed in the Book of Common Prayer?

VI.

DOTH your Parson, Vicar, or Curate, saying publick Prayers, Ministering the Sacraments, or other Rites of the Church, wear a decent Surplice, with a Hood (if he be a Graduate) agreeable to his Degree in the University?

VII.

IS your Parson, Vicar, or Curate, a Preacher licensed by the Arch-Bishop, or Bishop of your Diocese, or one of the Universities? Doth he (not being licensed to Preach or Expound the Holy Scriptures) reade one of the Homilies set forth by Authority? Doth he, being licensed, reside, and, having no lawful Impediment, preach one Sermon every Sunday in the year in his own Cure, or in some Church or Chappel near adjoining? Doth he in his Sermons, or other Discourses, that you know or have heard of, deliver any thing contrary to the XXXIX Articles of Religion agreed on in the Synod 1562. or that impugneth the Kings Majesties Supremacy in Causes Ecclesiastical within his Majesties Realms; or that tends to the depraving of the Book of Common Prayer, and form of Or-

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baptizing and Consecrating of Bishops, Priests and Deacons,
lately established by Act of Parliament.

VIII.

DOTH your Parson, Vicar, or Curate, every Sunday and Holy-day, when there is no Sermon, reade one of the Homilies set forth by publick Authority: And doth he before the Homily, as also before the Sermon, use the forme of Prayer prescribed in the Fifty fifth Canon made in the Synod 1603?

IX.

DOTH your Parson, Vicar, or Curate, administer the Communion in your Church or Chappel so often and at such times as every Parishioner may Communicate at least thrice in the year, whereof the Feast of Easter to be one: And doth he give such Warning thereof alwayes the Sunday or Holy-day before, as is prescribed in the Book of Common Prayer?

X.

DOTH your Parson, Vicar, or Curate, reject from the holy Communion such as are openly known to live in notorious sin without Repentance, and such as (being at open variance with their Neighbours) will not be perswaded to a Godly Unity: And if he have rejected such, doth he give account of the same to the Ordinary in fourteen dayes after?

XI.

DOTH your Parson, Vicar, or Curate, willingly administer the holy Communion to such as do not kneel, or to any that refuse to be present at reading of Common Prayer, or to any that are common Deprovers of the Book of Common Prayer, and of the Orders, Rites and Ceremonies therein prescribed, or of any thing contained in the Book of Articles agreed upon in the Convocation Anno 1562. or of the forme and manner of Making, Ordaining, and Consecrating of Bishops,

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Bishops, Priests and Deacons; or to any that have spoken against and depprobated his Majesties Sovereign Authority in Causes Ecclesiastical; except such person do first acknowledge to him befoze you the Church-Wardens, that he is sorry for the same, and promise either by word of mouth, or writing under his hand, to doe so no moze?

XII.

DOTH your Parson, Vicar, or Curate, publickly baptize at the Font onely? Doth he refuse to baptize any Child brought to him with God-fathers and God-mothers at such time, and after such warning given him, as is prescribed in the Book of Common Prayer? Doth he baptize any without God-fathers and God-mothers, according as is prescribed in the Book of Common Prayer? Doth he admit any person to answer as God-father or God-mother that hath not received the holy Communion? And is there any Child or other person of moze years remaining unbaptized, through the default of your Parson, Vicar, or Curate?

XIII.

DOTH your Parson, Vicar, or Curate, being duly informed of the weakness and danger of Death of any Infant unbaptized in his Parish, and being thereupon desired to go unto the place where the said sick Child lieth, and baptize the same, wilfully refuse to doe it, or negligently delay the time, so that the Child dieth without Baptism through his default? If the Child so baptized do recover, is it brought into the Church by the God-fathers and God-mothers, that the Congregation may be certified of the baptizing thereof, according to the form prescribed in the Book of Common Prayer?

XIV.

DOTH your Parson, Vicar, or Curate, endeavour to prepare Childzen for Confirmation? To that end, doth he instruct the Youth and ignorant persons of the Parish in the Catechism

set forth in the Common Prayer, at such times as in the said Book of Common Prayer is prescribed :

X V.

DOTH your Parson, Vicar, or Curate, Marry any persons in private houses, or such as are under the age of One and twenty years, without the Consent of their Parents signified to him ? Or doth he (without Licence) marry any persons before the Banns are published both in the Parish-Church where the Man, and in the Parish-Church where the Woman liveth, three severall Sundays or Holy-days ? Or doth he without licence marry any persons in any time prohibited ?

X V I.

DOTH your Parson, Vicar, or Curate, upon Notice given him, resort to such of your Parish as are dangerously sick (if the disease be not probably suspected to be infectious) to instruct and comfort them in that distress ? And have you ever heard that he hath revealed to any person whatsoever, any Crime or Offence committed by the Party (whose Conscience was troubled) to his Trust and Secrecy, except such Crimes, the concealing whereof might indanger his own life by the Laws of this Realm ? And doth he refuse to administer the holy Communion to such persons as are dangerously sick, and being unable to come unto the Church, desire to Receive the same at their own Houses, and are unquiet for lack thereof ?

X V I I.

DOTH your Parson, Vicar, or Curate, Bury such Corpses as are brought to the Church or Church-yard, according to the form prescribed in the Book of Common Prayer ? And (having convenient Notice given him) doth he delay or refuse to Bury any that are so brought, except such as die unbaptized, excommunicate, or have laid violent hands upon themselves ?

X V I I I.

XVIII.

DOTH your Parson, Vicar, or Curate, having any Popish Recusants in his Parish, labour diligently with them to reclaim them from their Errors: And doth he every year inform himself carefully of the Names of all Popish Recusants above the age of Thirteen years, inhabiting or abiding within your Parish, as also of such as come to Church, and yet refuse to receive the Communion, and present the same under his hand to the Ordinary?

XIX.

DOTH your Parson, Vicar, or Curate, declare to the Parishioners every Sunday, what Holy-days or Fasting-days will be the Week following, and call upon them to observe the same?

XX.

DOTH your Parson, Vicar, or Curate, in Rogation-Week go in Perambulation about your Parish, using the accustomed Prayers, admonishing the people to give God thanks, if they see hopes of Plenty, and to call upon him for his Mercy, if there be any fear of Scarcity: And do your Parishioners assist him in it?

XXI.

DOTH your Parson, Vicar, or Curate, if commanded by the Ordinary, openly upon some Sunday denounce and declare for excommunicate all such as stand excommunicate by the Laws of the Church: Hath he kept company with such excommunicate persons: Hath he said Divine Service whilst he knew such excommunicate persons to have been in the Church; or admitted such to the Communion, whilst they stood so excommunicate?

XXII.

DOTH your Parson, Vicar, or Curate, reade in your Parish Church or Chappel the Canons of the Church upon some Sundays or Holy-days in the afternoon befoze Divine Service; so dividing the same, that one half may be read one day, and the other half the other day?

XXIII.

DOTH your Parson, Vicar, or Curate, in the presence of the Church Wardens, write and recozd in the Register-Book the Names of all persons Chzistened, with the Names and Sur-names of their Parents, and also the Names of all persons Married or Buried in your Parish, and the day and year of every such Chzistening, Marriage, and Burial?

XXIV.

HAVE you any Lecturer or Lecturers in your Parish? Doth any person Preach or Lecture in your Parish, but such as is ordained according to the Lawes of the Church of England, and licenced by the Bishop?

XXV.

DOTH your Lecturer, or Lecturers, befoze Sermon use the form of Prayer prescribed in the Fifty fifth Canon made in the Synod 1603? Did he or they, the first time he or they preached the Lecture, befoze Sermon openly reade Common Prayer appointed for that time of the day; and then and there publicly declare his or their Assent to and Approbation of the Book of Common Prayer by Law established, and of the use of all the Prayers, Rites, Ceremonies, Forms and Orders therein contained? And doth he or they continue to doe the same befoze Sermon the first Lecture-day of every Month?

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XXVI.

IS the whole Service appointed in the Book of Common Prayer to be read for that time of the day, publicly read by some Deacon or Priest before Sermon every Lecture-day? And is the Lecturer who is then to Preach present at the reading thereof? And do your Lecturers or Lecturer administer the Sacraments of Baptism (if there be any to be baptized) and of the Lords Supper, in such manner and form, and with the observation of all such Rites and Ceremonies, as are prescribed in the Book of Common Prayer, at least twice in every year?

XXVII.

DO your Lecturer or Lecturers profess a willingness to take upon him or them a Living with Cure of Souls? And have he or they actually taken or refused such Living, if any have been offered to him or them?

XXVIII.

DOTH your Parson, Vicar, Curate, or any Lecturer preaching in your Church or Chappel, impugn or contest any Doctrine formerly delivered in the same, or any Church near adjoining, before he hath acquainted the Bishop of the Diocese therewith, and received Order what to doe in that Case, for avoiding Dissension?

XXIX.

HATH your Parson, Vicar, Curate, or any Lecturer within your Parish, taken upon him to appoint any publick or private Fasts, Prophesyings, or Exercises not appointed by Authority, without Licence and Direction of the Bishop under his Hand and Seal first obtained? And doth he or any other hold within your Parish any Conventicles or Meetings in any private House or elsewhere, for people of severall Families to resort to, under pretence of Praying, Preaching, Humiliation, or Thanks

Thanksgiving; or that in any Meetings do publish or speak any thing against the Kings Supremacy in Causes Ecclesiastical within his Majesties Realms, or that tends to the impeaching or depraving of any thing contained in the XXXIX. Articles, the Book of Common Prayer, or any part of the Government or Discipline now established in the Church of England?

XXX.

IS your Parson, Vicar, Curate, or Lecturer, of a sober exemplary life? One that doth not familiarly converse with vicious, ungodly, or excommunicate persons? No intemperate Drinker, or frequenter of Taverns or Ale-houses? No Swearer, or profane and obscene Jester? No common Gamester, or promotor or encourager of Law-suits or Contentions amongst his Neighbours? Not vehemently suspected of Incontinency with any person? And is his Habit and Apparel suitable to the gravity of his Calling, and agreeable to the Canons of the Church? Speak your knowledge in all these Particulars.

XXXI.

HAVE you any person or persons within your Parish, who, being ordained Priest or Deacon, doth voluntarily relinquish his or their Callings, and use himself or themselves in the course of his or their life as a Lay-man? What are the names of such? And is there any person not ordained according to the Laws of the Church of England, that doth openly reade Common Prayer, or execute any ministerial duty in your Church? And what are their names?

Concerning the Parishioners.

I.

HAVE you any in your Parish who wilfully absent themselves from your Church or Chappel upon Sundays and other days appointed by Law to be kept holy?

II.

II.

HAVE you any Inhabitants or Sojourners that are Popish Recusants: Or any, being sixteen years of age, that do not Receiue the holy Communion three times in the year, whereof Easter to be one: Or that do forsake their own Parish-Church to Receiue elsewhere?

III.

BOTH every Parishioner yearly, at Easter, reckon with your Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical duties, accustomed due then, and at that time to be paid?

IV.

DO any refuse to be uncovered during the time of Divine Service or any part thereof: Do your Parishioners in time of Divine Service behave themselves rudely, by walking, talking, or otherwise, to the disturbance of the Minister or people: Do any refuse to kneel when the general Confession, the Litanie, the Ten Commandments, and other Prayers are read; or to stand up at the saying of the Credits, and such other parts of Divine Service, at reading whereof they are to stand by the Book of Common Prayer; or refuse to make lowly Reuerence when the Lord JESUS is mentioned in Divine Service?

V.

DO any upon Sundays or other Holy-days employ themselves in their bodily or ordinary labour: or permit their Servants to doe so; or upon such Days keep open Shops, or sell Wares: Or have you any Wintners, In-keepers, or other Victuallers, and sellers of Wine and Ale, that permit any on such Days to tipple or game in their houses: Or any that tipple or game on such Days?

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VI.

DO the Wardens in your Parish cause their Children and Servants, which have not learnt their Catechism, to come to Church and to be ordered by your Minister, that he may instruct them in the Catechism, according as he is commanded in the Book of Common Prayer? And what are the names of such as offend herein?

VII.

ARE there any in your Parish of ripe years that remain unbaptized? Are there any that refuse to send their Children to be baptized publickly in the Church, except in cases of necessity? And in such cases do they procure them to be baptized by any but by a lawful Minister; or in any other form then is prescribed in the Book of Common Prayer? What are their names that offend in any of these particulars?

VIII.

HAVE you any in your Parish that live in Adultery or Whoredom? Or have you any Bawds, Entertainers or Concealers of incontinent persons; or any common Drunkards, Swearers, Blasphemers of Gods holy Name, or guilty of any other notorious Vices? Have you any in your Parish married within the Degrees prohibited, and expressed in a Table set forth by Authority Anno 1563? Or have you any in your Parish that live together as Man and Wife, and refuse to make known when, where, or by whom they were married? What are their names?

IX.

HAVE you any living in your Parish which have been legally separated and divorced, and have afterwards been married to any other Man or Woman during the life of each other? Or that being so divorced, as aforesaid, keep Company with each other at

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Bed and Board? And any that being lawfully married do yet live asunder, without separation in due form of Law?

X.

DO any in your Parish refuse to bury their Dead according to the Rites of this Church? Are there any Wills unproved, or any Goods unadministred by lawful Authority? Hath any Legacy been given to your Church or Chappel, or to the use of the Poor? What are those Legacies? and how, by whom, and whose Authority, have they been disposed of?

XI.

ARE there any married Women in your Parish, who after their Delivry from the pain and peril of Child-birth, refuse to make publick Thanksgiving to God, according as is prescribed in the Book of Common Prayer?

XII.

HAVE you any in your Parish that refuseth to contribute and pay the Rate assessed upon him for the repair of your Church or Chappel, or providing of any Books, Utensils, or necessary Ornaments thereto belonging?

Concerning School-masters, Physicians, Chirurgens, and Mid-wives.

I.

DO any in your Parish teach any publick or private School, or instruct the Child or Children of any person in any Family, not being licenced thereto by the Arch-Bishop, Bishop, or Ordinary of the Diocese? And being so licenced, doth he teach in English or Latin (as the Children are able to learn) the booke or larger Catechism set forth by Authority?

I I.

DO any in your Parish practise Physick not being duly licensed? Or do any practise Chirurgery, or the Office of a Midwife, without licence from the Ordinary?

Concerning Church-Wardens, Side-Men, and Parish-Clarks.

I.

ARE you the Church-Wardens chosen by the consent of your Minister and Parishioners, or one of you by the Minister, and the other by the Parishioners? Have the last Church-Wardens given up their Accounts, delivering up to the Parishioners the money remaining in their hands, and other things of right belonging to your Church or Chappel? And is the same delivered to you by Will indented?

I I.

DO any person or persons trouble or molest you the Church-Wardens, for presenting all or any those persons which offend in all or any the premises, or performing the duty that lies upon you in the execution of any part of your Office? And who are they that do so molest and trouble you? And before whom, and in what Court do they so molest you?

I I I.

HAVE you a Parish-Clark aged One and twenty years at the least, chosen by your Minister? Doth he carefully look to the Church, and perform the duties of his Office? And doth he receive his ancient usual Wages as hath been accustomed?

Con-

Concerning Chancellours, Registers, and other Ecclesiasticall Officers.

I.

DO TH the Chancellour, Commissary, or Official, not being in holy Orders, pronounce the Sentence of Excommunication : Or is the same pronounced only by the Bishop or by some grave man of his Appointment, which is in the Ministry : Or do they or any of them absolve any that are excommunicated, at his or their own house or houses, or otherwise in private houses ; or only openly, and in the Consistory : Declare your Knowledge in this point.

II.

HA VE your Chancellour, Arch-deacon, Commissary, or Official, commuted any Penance with any dwelling in your Parish : What sum of money hath been taken for the said Commutation : And hath the same sum or sums of money been distributed to the Poor of your Parish, or otherwise bestowed upon pious uses : And on what pious uses hath the same been bestowed, as you have been credibly informed :

III.

DO TH your Chancellour, Arch-deacon, Official, or other Ecclesiastical Judge, suffer any general Process of Quorum Nomina to be sent out of Court, except the names of all such as be cited are first expressly entered by the hand of the Register or his Deputy, and the said processes and names be subscribed by the Judge or his Deputy, and his Seal of Office thereto affixed :

IV.

DO TH the Chancellour or any Commissary within your Diocese cite any of your Parish, for any Crime, into his Court, that

that hath been formerly detected or presented to the Arch-deacon? Or both your Arch-deacon cite any dwelling in your Parish to appear before him for any Crime presented to the Chancellor in his Visitation? By which of the two aforesaid Jurisdictions was the party offending cited last?

V.

DOTH your Chancellor, Commissary, Arch-deacon, Official, or others exercising any Ecclesiasticall Jurisdiction, or either or any of them, appoint such place or places for the keeping of their Courts, as are convenient for the entertainment of those that are to make their appearance there, and most indifferent for travele: And do they end in their Courts in such convenient time or times as every man may return home in due season?

VI.

HATH any Register, to your knowledge, or as you have credibly been informed, received wittingly any Certificate without the knowledge of the Judge? Or willingly omitted to call any persons cited to appear upon any Court-day? Or that hath unduly put off and deferred the Examination of witnesses to be examined by a day set and assigned by the Judge? Or that hath set down or enacted any thing false, or concealed by himself, as decreed by the Judge? Or that hath received any Reward in any Causes whatsoever in favour of any party? Or that is of Counsel, directly or indirectly, with either of the parties in suit? Declare your knowledge in these particulars.

VII.

DOTH any Register, or any other Minister of Ecclesiastical Courts, or any of the Judges of the said Courts, take or receive any other or greater Fees then such as were Ratified and Appproved by the Arch-Bishop of Canterbury, Anno 1597. and contained in the Tables of Fees for that purpose made: And are two Tables containing the several Rates and sums of the said Fees set up, according to the Law in that Case provided?

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that is to say, One of them in the usual place of Constable where the Court is kept, and the other of them in the Registerie, or Registers Office? And are they set up in such sort that every man whom it concerneth may without difficulty come to the view thereof, and take a Copy of them, if they so desire? And doth any Register or other Ecclesiastical Officer take more for shewing Letters of Orders then is appointed in the One hundred thirty and seventh Canon?

VIII.

HOW many Apparatoys have you in your Diocese, or Archdeaconry, as you either know, or do conjecture? Do they or any of them execute their Office by themselves, or by their Deputies? And if by their Deputies, then is the Cause of such their Deputation and Employment made known, and approved of by the Ordinary of the place? Do they take upon them the Office of Promoters or Informers for the Court; or exact more or greater Fees then are prescribed in the Tables before remembered? What other Abuses and Aggrievances can you complain of justly in the said Apparatoys?

THE Minister of every Parish may joyn in every Presentment with the Church-Wardens and Side-Men: And if they will not present, the Minister himself may present such Offences and Offenders as come within the Enquiry of the Articles aforesaid, or as need Reformation.

THE END.